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Nullus argento color est,——
——————— nisi temperato
Splendeat usu.
HOR. ODE II. LIB. II.

'Tis just, & modest use, alone can pour,
A deathless lustre on the dirty ore.
SANDS.

It will be found, upon a review of the motives which actuate, and the principles which govern the human breast, that the complaints of men against the state in which they live, and the condition which they inherit, proceed from a spirit which cannot be subdued, and an unkindness which cannot be eradicated;

that few are contented with the present, whatever be its pleasures, and whatever its incitements,— that we grow weary of what once we desired, and sicken at what once we loved,— that disgust is the result of enjoyment, and restlessness the offspring of satiety.

As this is the disposition of man, we cannot derive any certain information of what is most generally preferred, and what most eagerly pursued;— what kind of life, would, with the greater portion of the human race, dispel the storms of affliction and dissipate the clouds of dejection,— strengthen the health of the body, and confirm the vigor of the mind,— satisfy in every

season, and please in every time.— The wealthy long for the peace of the cottage, and the poor covet the splendors of rank;— what one has tasted, grows tiresome by continuance; while the love of novelty, and the blindness of ignorance, magnify the glitter of greatness, and wish for what none can enjoy; anticipate what never can happen, and dream of what never can be realized.

Perhaps, no condition of life, has met with stouter advocates, and more resolute opponents, than a state of abundance,— when affluence, screens from the assaults of vulgarity, and protects from the roughness of life,— asks no kindness from the world,

and seeks no patron in the great. - against wealth, abuse has been levelled, because it could not be enjoyed, and envy directed, when it could not be attained. - Its evils have been shewn by those, who never participated in its blessings, and could not judge of its defects, who slandered what they never had scrutinized, and vilified what they never had known.

Such opinions, we are to view in their proper light, and consider the characters which maintained them. We are to guard against the reproaches of the ignorant, and beware of the commendations of the inexperienced. We are to examine the evils, and discover the goods, weigh them

in the balance of equity, and judge of them by the standard of truth.—

To that portion of men, who dwell upon the delights of poverty, and the swell endearments of the rustic's life, we answer without the formality of argument, and refer them to the volume of experience. The visionary philosopher may extol the blessings of a condition, which he never would be willing to accept, but which it is very easy for him to praise;—he may contend for the pleasures of satisfaction, for a lot, where nothing new is desired, for sufficient already is obtained. This is plausible in theory, but little in the foundation. It may

serve to blunt the edge of our pity, and remove some portion of our sympathy, for a class of beings, who, in the nature of things, must toil in laborious drudgery, and and embitter their moments with sorrow.. The poor, have every thing to depress the body, and little to elevate the mind, every thing to weary the frame, and little to enliven the heart.. The fields of the husbandman smile, in all the luxuriance of nature, and all the decorations of art.. But the verdure of these cultivated plains, can alone be seen.. We partake not with the laborer, in the pains of famine, the agonies of fear, the degradation of pernicious economy, and all those thoughts and em-

ployments attendant on that poverty, by which, every noble impulse is contracted, and every generous feeling is controlled.

But where shall we look for literary enjoyment in poverty's inglorious vale? The mind, feels little animated by fiction, when condemned to meditate on reality;- little inclined, to turn to the records of the past, or pry into the darkness of the future, when compelled to weep over the present. In poverty, our admiration of genius, our devotion to science, our reverence for greatness, and our love of glory, all abandon us, to the dreary solicitudes of life, and the melancholy struggle for existence.

For comfort, then, let us not look into the hovels of scanty in-

digence. Such an end cannot be accomplished, without the adequate means; and Ease, flies from the regions of labor, to more favorite retreats, and more agreeable abodes. Life, in such a station, is consumed, in contributing to its own support, and satisfying its temporary wants.

The reasons which have been advanced, in opposition to a state of wealth, have been principally drawn, from the abuse of the choicest blessings, and the vanity of accumulated riches. But, upon this principle, we might condemn the rationality of religion, by the phrenzy of fanatic zeal, and the weakness of superstitious credulity; we might exclaim against philosophy, because some have mistaken it, and execrate science, because

some have disgraced it. When we speak of the advantages of wealth, we mean the benefits of a moderate use, without the waste of extravagance, and above the meanness of avarice.

If the whole pleasure of life, consists, in satisfying our hunger, and slaking our thirst, in procuring only what necessity dictates, and looking for no more, then we grant, that property is an useless possession, can confer nothing, which without it we could not obtain, and which we could not easily enjoy. If this be the case, we may fly to the recesses of the forest, fulfil the desires of nature, and protect our bodies from the blast. If this be the summit of earthly happiness, health is all we need,

and our object will soon meet with its accomplishment.

But, if, looking higher than this, we long for social enjoyment, for domestic felicity, and for intellectual pleasure, to the retreats of independence we must retire, and there we shall find them, in all the perfection which is possible below. There, we can nurse the body, and improve the mind, - enlarge our conceptions by knowledge, and expand our faculties by exertion.

Of wealth, we need say no more, in shewing its advantages, than that it affords the opportunity of enjoying all that

can be enjoyed, in a world, so full of sorrow, and so full of woe, so varied by pains and pleasures, so much the victim of uncertainty; and so much the creature of change.. The rich may have every thing to enlighten, to dignify, to embellish, to adorn their characters;. to raise them above the corruptions, which darken, and the vices, which enslave, a ruined world,- every thing to please the soul, and every thing to gratify the taste.. They may distinguish their career by munificence, & beam benignity as they proceed,- assist by the influence

of their patronage, and relieve by the magnitude of their bounty. There are few, who would not exchange poverty, for affluence, — continued labor, for the tranquillity of ease, and the mortification of neglect, for a feeling of conscious independence.

Q.

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